Stephen Hall

The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

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TERMS OF THE LUMINARY.

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From the Youth's Journal.

Mr. Lyman.—If you can spare me a corner of your paper, I will occupy it with a few lines to your young friends, for whose benefit you have undertaken to edit it. At this day when the interests of the rising generation are more sensibly felt than ever before, children are taught in Sabbath schools and at home, the duty of *repentance*. Their parents and teachers, tell them that "except they repent they will perish."—This too, is the language of the bible—Luke xiii. 3. This often leads the inquisitive minds of youth, to feel the question, what is repentance?—To this it is very important an answer should be given in so plain a manner, that the youthful understanding can receive it, and with so much correctness, that it will not mistake the true nature of repentance. We well know that all sorrow for having sinned against God, is not godly sorrow, or true repentance. Now if my young friends will give me their attention, I will tell them a story, which will enable them to form an idea of true repentance. They may depend upon it as true, for I had it from the lips of the father, about whom I am going to speak.

In the town of P--, in the state of Massachusetts, now lives a very pious and respectable gentleman. His little son, a lad of seven or eight years of age, one day told a lie. Now this was directly opposed both to the law of God and to the commands of his parents. His father had always told his children, that if they told a falsehood, he would correct them. Accordingly when this painful intelligence reached his ears, that his little Josiah had been guilty of this dreadful sin, he ordered him to go out and cut a rod. The little boy cut a very large one. The father took him into a room alone, and began to chastise him. The child cried aloud, and the father stopped and began to talk with him, upon the sinfulness of his conduct. And being a very tender hearted man, he wept over his wicked son. This lad looked up, and seeing the tears rolling down his father's cheeks, ran into his arms and exclaimed, "Father whip me as much as you please, but don't cry." Now my dear youth, you have here an illustration of what true repentance is. Josiah was sorry—what for? Was it because he was whipped, and suffered so much pain? O no; but because he had offended his father, and broken his heart. He saw that his conduct had wounded the feelings of a good parent, and he forgot his own pain, in a sense of the injury done him. Now had Josiah only repented of telling a lie, because he had to suffer for it, it would have by no means been sorrow for the sin. Well, sometimes the sinner is led to see that he has offended his Heavenly Father, and exposed himself to eternal punishment. This distresses him, and he begins to weep bitterly. Now if you should ask him why he weeps, and is so sorry, and he should answer you, it is because I am about to suffer everlasting punishment for my sin; you would say this is not true repentance. But if he should say, I have found that my conduct has offended God, and made Christ suffer so much, and my heart breaks on account of my vile behaviour to so good a being; you might tell him that this, if he told the truth, was real repentance. When he reflects upon the injury he has done to Christ, and how he has wounded the feelings of his offended Father, he will weep more on account of this, than for his own pain.

Now my dear youth, I wish you who read this, to ask yourselves the question. Have I been thus sorry for my sins against God? Remember that you must repent, if ever you are saved. If you do repent and apply to God for mercy, for the sake of his son Jesus Christ, who died for sinners, you will receive pardon, and when you die go to heaven. Your friend.

SENEX.

A NEGLECT REPROVED.

Mr. Editor,—I have for some time been much troubled with the state of our Church, and feel as if something must be done; and may I not, state my trials, in hope of drawing forth some appropriate remarks, that may remedy, what appears to me a serious evil. To be plain, then, and short in my tale of complaint. Some of my brethren do not pray with their families at all; some substitute secret prayer, as they say; others pray at night, and cannot, in the hurry of business, stop to pray in the morning; others feel that to pray every Sabbath morning is enough, or as much as they can afford; others still say, that they can pray as well while about their work, as any where.—Now, Sir, they all justify themselves, each in his way; one says he has no gift—one has an unruly family to hinder him; another says, it is not required in the word of God. But to me it appears that they wish to get along as cheap as they can. Indeed it in my view discovers a disposition to do as little as they can, and escape the everlasting frown of God. I fear their conduct will not bear the light of the future judgment. In short, I am very much afraid they do not know what it is to love and serve the Lord in Spirit and in truth. I think it will appear another day that such rob their God, and rob their own souls. God does not forget us nor neglect us; and he will remember our treatment of him. The heathen are more punctual in their devotions to their senseless deities, than we are in ours to the glorious God and Saviour. Are not all our duties real privileges? and if so, how stands the account with those who try every way to get rid of duty. The inference is plain, and, let it cut whom it will—they who neglect prayer habitually, are not the disciples of our Lord Jesus Christ. The man who feels the worth of souls, and seeks to honor the God of Heaven by doing good, is a man who prays in his closet, and who will, if at the head of a famiy, pray there.

CHRISTIAN ENTERPRISE.

Extract from the Rev. Pres. Griffin's Baccallaureate address—delivered at Williams College, Mass. at the last Anniversary commencement.

"The time is rapidly approaching when none can be idle without bearing the mark of Cain. The examples too of the present day solicit you. Are you ministers of the gospel? The Buchanans, the Martyns, the Newells beckon you to follow. Are you civilians? The Thorntons, the Sharpes, the Clarksons, the Wilberforces have gone before you. Do you want higher examples? Look at the kings and statesmen of Israel; look at patriarchs and prophets; look at the author and finisher of our faith; look at all those who through faith and patience have inherited the promises. Go, young gentlemen, and imitate their high example. You stand in a boundless amphitheatre whose seats reach heaven; and an immense cloud of witnesses, from this turf up to the throne of God, are gazing upon you with an intense interest. Strain every nerve to change the state of the world for the better, and let not a human misery or a human infirmity live which your sword can destroy."

CHILDREN.

From some hidden cause, generally to be traced to their bodily state, many children, perhaps all occasionally, are prone to a certain fretfulness or irritability, which will baffle every attempt to overcome it, and which, therefore, is rather to be borne with than opposed—never to be humored, but to be received with unmoved serenity and patience. This indeed calls for great patience; but without patience; who can perform the duties required towards children?

From the Calvinistic Magazine.

SHOUTING.

Let the reader, before he examines this subject, ask himself, 'What is the instrument which the Holy Spirit uses to sanctify the heart of man?' Unless we can find an answer to this question, we never shall be able to investigate the subject of shouting with any degree of profit. Our Saviour prays, "Sanctify them through thy *truth*. Thy word is truth." Methodist, Baptist, and Presbyterian agree that *truth* is the instrument. But let the reader still ask himself seriously, (for this is an important subject to all the churches) *Is there any other instrument*? If there is, what is it? I know of no other. If shouting is a duty or a privilege, there must be a proper time for the performance of it. Like other duties or privileges, it ought not to be badly timed. Praying or preaching would sometimes be inexpedient, and out of order. For instance, whilst one is preaching, it would certainly not be the time for another to begin near him. So if we do not keep in view what is the Holy Spirit's instrument for converting sinners, or advancing christians in grace, we never shall be able to fix on the proper time and place to shout.

Whilst one is preaching, what should be the prayer of every christian present? Should it not be that the Holy Spirit might accompany some truth delivered to the heart of some sinner present. But if I make such a noise at that time as to intercept the voice of the speaker, and prevent the truth reaching the sinner's ears, or attract his attention from the speaker, I may prevent his conversion!! For mark you, I do not know when the Spirit is going to bless the word. I may be the cause of the eternal loss of more souls than one!!! Hence during sermon cannot be the proper time to shout. St. Paul in 1 Cor. xiv. seems very solicitous that not more than one exercise should be carried on at a time, and that every thing should be in order. No doubt it was because he wished that whatever *truth* was communicated in a psalm or a hymn, or a prayer, should reach the audience, and be heard by them; for if a public prayer, psalm or hymn, was not to be heard and understood by the audience, it might as well be in one language as another. And if hearing and understanding is no object, then no matter how many are rehearsed at the same time—so that I have no hesitation in believing if prayer and praise should be done to edification, then the shouting should be deferred until that part of the worship is over. So that every thing may come in its proper order.

'But,' says an advocate for shouting, 'in this way you are likely to exclude it from a New Testament church altogether, and yet the multitude spread their garments in the way, and shouted hosannah.' So they did. But I have no doubt that if that multitude had afterward been collected into a christian church, and had formed themselves into a worshipping assembly for purposes of edification, having Paul for their pastor, & had insisted on shouting, he would at least have told them, "*one at a time*." 'But,' says one, 'does not David call on the people to make a joyful noise; and in the Old Testament, are not the nations called on to shout, often?" I believe they are, and the hills to clap their hands. But not near where any one is worshipping God, for *there*, edification is the object, and the order of the assembly is one thing after another. But if any christian is hurt in conscience, and thinks David's call is an injunction that really ought to be observed in a New Testament church—let him take the whole *command*, and appear there with his psaltery and his dulcimer, and his harp, and his sackbut, and his high sounding cymbal—and do the thing in Jewish style at once. But let not the apostle of the Gentiles hear him, for he has no taste for confusion.

I was once half way inclined to think that a little shouting might be profitable.—I was walking the road with a Baptist preacher whom I loved, and who had much mind and more piety —I asked him if his feelings were never so tumultuous as to make him feel as though shouting would be a relief to him. He answered in the affirmative. I then asked him why he did not do it. "Perhaps I should (answered he very gravely and very innocently) if I thought it would *instruct* any one." But might they not be benefitted, even if they were not instructed? "Not if we are only to be sanctified through truth." But might not shouting be beneficial to yourself. "If it gave me sight of any new truth, or a more vivid impression of any truth before familiar to me, it would; but as my shouting would not instruct either others or myself, I do not know *that it would be best*. For as soon as my feelings subsided, I should be where I was before, (if my knowledge was not increased,) and others might be hindered from receiving truth. Besides, I have not observed that the loudest shouters are, by any means, *the best walking* christians." The above is the substance of our dialogue And I believe I have not wished to hear any one shout *in church* since.

I was once at a camp meeting in Alabama, and heard a Cumberland Presbyterian brother preach. His sermon contained the doctrine of the New Testament of Christ crucified, and was precious as gold. I longed for the audience to hear it. But there came a black woman near the stand, and made such a noise, that, near as I was, I could hear with great difficulty. I was chagrined, for his audience needed instruction, and it was evident she could have refrained without difficulty. Indeed it is very evident to any beholder, that in any shouting congregation, nineteen twentieths of them could avoid it: It is a voluntary effort, and sometimes a perfect struggle to accomplish it. I am surprised that ministers do not see and become alarmed at it—that any people in this habit get out of the habit of thinking. I mean the common people. They get out of the habit of wishing instruction, and long for noise, as the only food to stimulate their appetites. It is a notorious fact, that those who shout most, are dissatisfied with a deliberate instructive discourse, where there is no noise, and call it dry. They are dissatisfied with meetings where simple truth is delivered without noise, and call them *unprofitable*, cold and dull!!!

Let no one who reads this, and who can also read the 14th chapter 1 Corinthians, or any other passage where christian assemblies are spoken of, ever dare to make a noise again in a company of worshippers, until they have first enquired whether they may not intercept a sentence which might have been instrumental in the salvation of that poor sinner, or in the advancement of that meek christian.—And let ministers who encourage it, be first well assured whether they can safely and clearly answer for it to God; for most certainly one of God's ministers has left his strong protest on record against any sort of confusion. Why should not two talk at a time in the Corinthian church? Can any other answer be given than that neither could be understood, and so no instruction communicated? If you are not allowed to interrupt one who has God's message to deliver, by speaking yourself, are you allowed to do it by shouting? Does it matter how he is interrupted, so he is interrupted? Does it matter whether confusion is introduced by two *speaking* at a time, or by two *screaming* at a time.

"Let all things be done unto edifying, for ye may all prophesy one by one, *that all may learn*, and all be comforted. For God is not the author of confusion, but of peace, as in all the churches. Let all things be done discreetly, and [illegible] in order."

NELSON.

LETTER FROM CALVIN TO MELANCTHON.

Most distinguished man—You indeed observe, with correctness and sagacity, that the only object of our adversaries is to exhibit themselves to the publick. But, however, I hope, and it is credible, that their expectation will be greatly disappointed. Should they still bear off the applause of the whole world, we must be more anxiously diligent to seek the approbation of our heavenly Judge, under whose eyes we contend. What? Will the holy assembly of Angels, who excite us by their presence, and point out the way of strenuous exertion by their example, permit us to be slothful, or move with a delaying step? What, the whole company of holy fathers? Will they not stimulate us to exertion? What, morever, the Church of God, now in the world? When we know that she is fighting for us by her prayers, and is animated by our example, will her assistance avail nothing with us? Let these be my spectators, I will be contented with their approbation. Though the whole world should hiss me, my courage shall not fail. Far be it from me to envy these flashy and boisterous men the glory of a laurel, in some obscure corner, for a short time. I am not ignorant of what the world applaud as praiseworthy or condemn as odious. But it is the whole of my concern, to follow the rule prescribed by my Master. Nor do I doubt but that this ingenuousness will, on the whole, be more pleasing to the pious and faithful, than that soft and complying method of instruction, which argues an empty mind. The obligation which you acknowledge yourself under to God and his church, I beseech you to discharge with all diligence. I do not insist upon this, for the purpose of freeing myself, and loading you with a great part of of their hatred. By no means. I would rather, if it could be, from my love and respect for you, receive on my own shoulders whatever load may already oppress you. It is your duty to consider, although I did not admonish you, that you will with difficulty discharge that obligation, unless you promptly deliver from hesitation those pious men, who are looking up to you for instruction. Moreover, if that proud and blustering man, on the banks of the Danube, does not arouse you to exertion, all will justly accuse you of sloth and indifference Farewell, most excellent and sincerely respected man. May Christ, the faithful Shepherd of his people, be always present, guide and defend you Amen. Salute Camerarius, and other friends at Wittemberg, in my name. GENEVA, *Aug.* 22, 1555.

CRUEL KINDNESS

Extract from Henry's Letters to an Anxious Inquirer.

"It is a cruel kindness which would sacrifice the interests of the soul to a temporary pleasure; or hazard them all for the sake of its own selfishness. And yet we have reason to apprehend that the scenes of another world will tell many a story of woe in the history of the soul, touching this very point.

"'I was present,'—said a worthy minister of the Gospel, on an occasion which introduced this subject—'I was present where an instance of this kind made a painful and indelible impression on my memory: An accomplished and amiable young woman, in the town of ———, had been deeply affected by a sense of her danger. She was the only child of a fond and affectionate parent: And the deep depression which accompanied her discovery of guilt and depravity, awakened all the jealousies of the father. He dreaded the loss of all that sprightliness and vivacity, which constituted the happiness of the domestic circle. He was startled by the answers which his questions elicited; while he foresaw,—or thought he foresaw—a fatal encroachment on a hitherto unbroken tranquility. Efforts were made to remove the cause of disquietude: but they were such efforts as unsanctified wisdom directed The Bible, at last—O how little may a parent know the far-reaching of the deed, when he snatches the Word of Life from the hand of a child!—the Bible, and other books of religion, were removed from her possession; and their place was supplied by works of fiction. An excursion of pleasure was proposed, and declined An offer of gayer amusement shared the same fate. Promises, remonstrances, and threatenings followed. But it was the unhappiness of the father which compelled the inducement to compliance—Alas, how little may a parent be aware that he is decking his offspring with the fillets of death, and leading to the sacrifice, like a follower of Moloch!—The end desired was accomplished And all thoughts of piety, and all concern for the future, vanished together. Less than a year shifted the bright scenes of domestic peace. The fascinating and gay L—— M—— was prostrated by a fever that bade defiance to medical skill. The approach of Death was unequivocal; and the countenance of every attendant fell, as if they had heard the flight of his arrow. I see, even now, that look directed to the father, by the dying martyr of folly. The eye seemed glazing,—and it was dim in hopelessness; and yet there seemed a something in its expiring rays, that told reproof, and tenderness, and terror, in the same glance. And that voice, its tone was decided, but sepulchral still, "My father, last year I *would* have sought the Redeemer.—Fath—er—your child is"—Eternity heard the remainder of the sentence; for it was not uttered in Time. Has the wretched survivor saw before him the fruit of a disorder, the seeds of which had been sown when his delighted look followed the steps of his idol in the maze of a dance. Oh how often, when I have witnessed the earthly wisdom of a parent banishing the thoughts of eternity, have I dwelt on that expression that seemed to arise from a season of departed hope—last year I would have sought the Redeemer!"

RELIGIOUS DISPROPORTIONS.

Betwixt the *prayers* and the *acts* of most Christians there is a civil war. A reasonable man, unacquainted with the style of modern devotion, who should happen to enter a place in which a prayer-meeting was held, there to hear the ardent appeals to Heaven in behalf of the unconverted, of the miserable and the destitute, of the young and rising generation, of the heathen and the laborious missionaries among them, and of all other good things, would be induced to think himself suddenly introduced to a company of believers who were breathing the resuscitated spirit of apostles and martyrs. What would be his astonishment to find afterwards, that the meeting was no sooner adjourned than these *wordy* propagators of the Gospel dismissed the *subject* of prayer, and used no pains or sacrifices to accomplish what in appearance at least, they had so vehemently supplicated? To pray earnestly for the objects above named is right—is the duty which the whole character of our religion forces upon us; but to pray for them without the active endeavours to accomplish them, is a glaring *disproportion*.

Another dis-jointed system appears in the lives of ministers of the Gospel. Many of these, and we regret to state the humbling truth, appear prodigiously zealous and holy in the pulpit.—One would imagine that they were actuated by a single aim only,—that one leading motive and but one, constituted the *sublime passion* of their whole existence, and that they thought of nothing but saving souls. Alas! meet them out of the sacred desk, enter into conversation with them in a promiscuous assembly, and all their lofty excitement has subsided into indifference. The holy flame which appeared ready to burn into an unrestrained ardor, suddenly sinks into the coldness of ordinary spirits. This is surely a *disproportion* if not something worse. If a sacred orator wants to move the best feelings of an audience, and to persuade them to believe precisely as he does, let him bring up the tone of his private life to the tone of his professional vehemence, and then his hearers will be compelled, at least to admit his sincerity, and may be the more easily induced to adopt the faith which he preaches. The Rules of all the rhetoricians ancient and modern make *virtue* a prerequisite to the formation of an orator. A character, however, which is at war with itself, which is broken into disjointed fragments, which presents nothing of the seemliness of a stable consistency, though embracing individual excellencies, is yet sadly deficient in the real principles of virtue.

Columbian Star.

THE WANE OF MAHOMEDANISM.

The rapid dissolution of that Strength of Dominion by which Mahomedanism has been upheld, is truly remarkable: both Turkey and Persia are at the feet of the Christian Powers. The Cresent wanes before the Cross! While Turkey was receiving her death-wound, in the forced Pacification of Greece by the Battle of Navarino on the 20th of October, the Russian Imperial Guard had almost at the same hour mounted the breach made by the cannon of the army in a few days in the walls of Erivan, the supposed impregnable bulwark of Persia, and from which they had been repulsed in 1808 with a great slaughter in a desperate assault made after a six months' siege: the surrender of Tebriz, the seat of government of Prince Abbas Mirza, immediately followed; and terms of peace were dictated by the conqueror. That Power of the Christian World, which has long been suspended over the head of the Mahomedan, has thus fallen with weight irresistible: and it is perfectly plain, that, whether in Europe or in Asia, on the arrival of that hour, in the overruling Providence of Him who makes Nations to serve His will while they mean only to serve their own, when it shall be deemed the interest of the Christian Powers further to weaken or entirely destroy the temporal dominion of the Mahomedan Antichrist, that dominion lies at their mercy.—*Lond. Miss. Reg.*

THE PRESENT AN ERA OF GREAT EVENTS

The movements of Providence in reference to the two great Antichrists—the Internal Corrupter and the Outward Foe—the Romanist Usurper, and the Arabian Impostor—are most awakening to the thoughtful mind. The work of mercy so happily begun in Ireland—the feverish condition of Portugal and Spain—the rapid growth of Christian knowledge in France—the precarious state of Austria—the blow which Popery has received in the New World—all these things concurring simultaneously with the shaking to their very foundations of the two great supporters of the Mahomedan Delusion, the Empires of Turkey and Persia, may well lead the most cautious and sober Christian to conclude that we are actually in a great crisis of the world. Immeasurable fields of labor may be speedily opened to Christians by this shaking of the nations; and, already, the cry of our active Societies for more laborers and more liberal support is loud and pressing, because more opportunities for labor are presented to them than they have the means of embracing. So vast are the wants of the world, that unless some mighty moral change shall take place, affecting at once, or in a short period, immense masses of mankind, the supply of Christian knowledge which can be furnished by all our Societies, will but create, as God shall bless it, a demand for larger supplies.—*Ib.*

BOSTON SABBATH SCHOOLS.

We learn from the Christian Watchman that the whole number of Sabbath Schools in Boston connected with the American Union, is 18; two of which have been established quite recently. They contain, according to their annual reports, 2000 scholars under the direction of two hundred and ninety teachers; of which number, more than *two hundred* are professors of religion. About *fifty* have made a profession during the past year; nine of the *scholars* have joined themselves with the people of God, and a number entertain the hope of being Christians, but have not as yet made a *profession* of their faith, while a number still *larger* are inquiring the way to heaven.—*Chr. Watchman.*

Receiving Advice.—No man is so foolish, but he may sometimes give good counsel; and no man so wise but he may sometimes need advice. But still a man's own judgment should be the ultimate guide of his conduct, although the opinions and arguments of others may assist him in forming his judgment.

Ones worst enemy.—The man who is governed by appetite or passion, is neither his own friend nor his own master. And when a man is his own enemy and a slave to his own inclinations, he has to deal with a dangerous foe and a formidable despot.

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
APRIL 16, 1828.

TO SUBSCRIBERS.

New subscribers to this paper are informed that we cannot any longer furnish the back numbers from the 1st of January. But for the future we shall send the numbers from the first of April; which will be three months to the commencement of the 5th volume. A five dollar United States note, enclosed to us by mail, or otherwise, will be received on full payment for three *new subscribers* in advance for one year.

We would remind our *old subscribers*, who are in arrears, that payments would be very acceptable at this time. Those who owe for four years, by enclosing a ten dollar United States note, shall have a credit in full up to the 1st of July next. Those owing only for two, or three years, can enclose five dollars, which will pay for two years.

REVIVAL AT RICHMOND, KY.

We are informed that at a Sacramental meeting at Richmond, Madison county, Ky. on the 1st Sabbath of this month, forty-one persons were added to the Presbyterian church at that place; and that many others appeared to be deeply concerned to know what they must do to be saved. Truly, "the Lord's arm is not shortened, that he cannot save; nor his ear heavy, that he cannot hear."

For the Western Luminary.

ADDRESS

Before the Female Tract Society of Lebanon, Ky.—March 4th, 1828.

BY ALBAN S. HOUSLEY.

Happy indeed my friends, should we esteem ourselves, in having the privilege of meeting together this evening in a social capacity.

While thousands of our fellow-creatures, are this day, it may be, reclining on couches of affliction and misery; and again, thousands of others, perhaps, are closing their eyes upon all that's earthly, and bidding adieu to all whom the ties of nature and of love, made dear to them in this life—we, for the most part, are privileged by a bounteous God, to appear together, invigorated with health and strength. Yea, and while thousands and thousands of others, are this day bowing down to stocks and to stones, and worshipping the workmanship of their own hands—and "living without hope and without God in this world"—we have the unmerited privilege of living in a land of gospel light and liberty—where we can sit under our own vine and our own fig-tree, worship God agreeable to the dictates of our own conscience, and there is none to make us afraid,—and while too, we would humbly trust, the most of us, if not all are making good our way to the New Jerusalem beyond.

Happy, thrice happy lot of mortals here below!

And shall we, my friends, thus blessed as we are, forget to whom it is we are indebted for these blessings: and not raise the voice of gratitude to their Author, nor extend the hand of charity towards a benighted fellow-being!

This my friends, is an age of enterprise and of love. Never before, did the world witness such noble efforts as are now making, to put down Satan's kingdom, and raise on the ruined walls thereof, the kingdom of our Lord and his Christ.

All over Christendom are Societies of different names, but all for the same object, going forward for the laudable and praiseworthy purpose of enlightening fallen and benighted man, and bringing him to shout the praise of free-salvation through the blood of Christ.

We hear of the Bible, the Missionary, the Sunday School, the Education, the Colonization, the Temperance, the Tract Society, and many others all pressing forward, as it were, in one united phalanx to put down the usurper's reign, and deliver man from bondage.

And shall we my friends, while there are such benevolent efforts making for the salvation of man, in various parts of the world; shall we, I say, stand by and see the destitute situation of those of our fellow mortals—view the scene with indifference, and not make one noble effort to rescue a human soul from interminable woe!

Ah no! methinks I see in the lineaments of every countenance, the heaven stiring spirit of philanthropy and love, beaming forth and ready to say —"We too, will be up and be doing."

Such I presume, is the language of every heart; and while each bosom is glowing with a virtuous enthusiasm, and animated by a strong desire to unite their feeble energies in attempting to disseminate light and knowledge to a dark and ignorant world, Oh! let us not put all our dependence in what man can do, but the rather commit our cause to God, "who giveth liberally and upbraideth not."

Now, my friends, we have, agreeable to appointment, met this evening in order to associate ourselves in due form into a Society, known by the name of "The Lebanon Female Tract Society," auxiliary to "The Female Tract Society at Danville." And in doing this my friends, I would urge upon every member, yea, and upon every person who is friendly to the cause, whether member or not, to be alive to the subject, and to spare no pains in the compass of his circumstances, to endeavour to be a "co-worker with God" in pushing forward the conquests of the Redeemer's kingdom.

And who knows what incalculable good this "Female Society" may be the means of doing, by the distribution of Religious Tracts! Who can tell, but that God may be pleased to bless some Tract to the awakening and conversion of some dear friend, over whom and for whom you have long been pouring out your ardent prayers to God? Ah, me! may it not be an old father or mother, a son or a daughter, an ungodly brother or sister, or a tender wife or a husband!

My friends, this is not idle, visionary speculation: and as an evidence that God has in divers instances been pleased to convert souls unto himself, through the instrumentality of Tracts, we will turn your attention for a few moments to a record of facts.

[Here several instances of conversion, through the means of Tracts, were read from the "Second Annual Report of the American Tract Society."]

And who now my friends, in the face of all this evidence, although it is but a beginning of what we might adduce, did time and circumstances permit; who, I say, will not feel an anxiety to go forward in aid of so benevolent a cause! None, I trust: You have made a good beginning in a good cause. Go on—and may the God of peace direct you in your deliberations, and crown your efforts with the best of consequences!

INTERESTING FACTS,

For the Encouragement of Ministers.

Eight or nine years since a candidate for the ministry was called to settle in a flourishing town in this State. He commenced his labours with all the faithfulness and zeal of a young, devoted soldier of the cross. But he soon found that he stood almost or entirely alone. His church had never learned to buckle on the armor of Immanuel, and with her Pastor, fight the battles of the Lord. The youth of his charge were, almost without exception, given to vanity. Wherever he turned, his time and efforts were wasted in meeting cavilling objections. Shielded by these, all remained unmoved by his warnings and admonitions, however faithfully urged in private, in the social circle, or in the sacred desk. Despairing of success in this way, he resolved to try Sabbath Schools and Bible Classes.

Here his strongest hopes have been more than realized. He has since enjoyed two precious seasons of refreshing from the Lord. In the last of these, all his Bible Class, and many in the Sabbath School became the hopeful subjects of renewing grace. "And now," said he, as we stood on his green, one pleasant evening the last summer, "all these houses, with one or two exceptions, are opened whenever I wish for any religious meeting. And in most, there is a young couple, who have grown up in my Sabbath School or Bible Class, and are now members of my church. Wherever I visit I have now no objections to answer. My only business is to press home upon the conscience truths which they have learned from the Bible. From the young and middle-aged I have almost every person of any considerable influence as a fellow-labourer in the Lord. And although I feel bound to labour as diligently as ever, I now do it with my happiness and usefulness increased beyond calculation."

Another clergyman, upon whose children and youth the dew of heaven was gently descending, very recently remarked to the Superintendent of his Sabbath School, "You are doing more to advance the cause of Christ, and save the souls of my people, than I can do." How many more might say the same, if they would only manifest a deeper interest in Sabbath Schools, and thus encourage their superintendents and teachers to go forward! When I see faithful ministers, under their accumulating labours, prematurely sinking into the grave, without any apparent success, I am constrained to cry, dear brethren, spend a few more hours every month, to encourage those who would then be able and willing to bear a part of your burden; and thus spare yourselves, the souls of your perishing flock, and the tenderest feelings of the church. *Boston Recorder.*

RELIGIOUS NEWSPAPERS.

Extract of a letter to the Editors of the New-Observer, enclosing the names of several subscribers, dated,

——, *N. C. 4th March*, 1828.

I have for some time been desirous of seeing your valuable paper exerting a more extensive influence in this uncultivated region. I could wish that *every family in this state* might feel its salutary influence! * * * * *

Now it has often occured to me that much might be done by way of *increasing* the circulation of useful publications, not by filing them away to do no one any good perhaps, but by sending them in every direction among an extensive class of the community, almost every where to be found, who are so *prudent* and *saving*, as to lose sight of their best interests, and never pay a sixpence for any thing of this description. It is to be presumed were such to become *acquainted* with the *nature* of these things, *very many* of them at least would act more consistently with true wisdom and good policy.

Would the Missionaries of the Cross in our land see the moral darkness flee away from those gloomy regions where they exert their influence! Would they see the desert and solitary place bud and blosom as the rose! Would they behold "Satan's seat," or the nursery of vice and infidelity, converted into "a garden of God!" The standard of the Cross must indeed be unfurled, and every part of it *distinctly exhibited*. But let the people be induced to *think* as well as feel, and to avail themselves of the additional means of becoming safe and wise and holy and happy. Let them become acquainted with the condition of the world in which they live, and with the state and prospects of that glorious kingdom which has God for its Head, and all holy beings for its friends and advocates.

PARTY SPIRIT.

"Party Spirit prostrates every thing which is venerable and sacred within the sphere of its commotion. It directs the attention of the people from their own common interest to the means of gaining ends to which prejudice and passion may direct them; and the attention of the government from public good to the means of its own political existence. It renders a wise and comprehensive policy impos-

sible; for party spirit has no magnanimity, no conscience, no consistency, to withhold it from resisting as readily what is wise as what is unwise, and its victories are too transient to admit of prospective wisdom. It is eminently hostile to the laws which watch over the morals of the nation; for who will execute them when partizans on both sides fear that they may feel the consequence of fidelity at the very next election? Too often from the nearly balanced state of parties, the most worthless portion of community actually hold the sway in the elections, even in a state of society comparatively virtuous—occasioning impunity in the violation of law, and clothing with political consequence and too often surrounding with adulation, men whom our fathers would have expelled from good society, and sent to the workhouse or the pillory. It tends to destroy in society all distinction of talent, and learning, and moral character, as qualifications for office, while it reconciles the people, upon the plea of necessity, to such preposterous sacrifices of conscience and common sense as they would never consent to unstimulated by madness. Indeed, in all but the name, it rears beneath the forms of freedom a real and most terrific despotism. For every party has a soul,—some master spirit who, without a crown and sceptre, governs with absolute sway. He is surrounded by a nobility, each of whom is commissioned to govern the public opinion within his sphere, and bring his retainers to the polls, to subserve in simplicity the interests of the king and the aristocracy. It needs only to kindle the watch fire, and every clansman is at his post; and argument might as well avail against bullets in the day of battle, as in these determined contests of parties. There is no remedy for this state of things, but that intelligence which qualifies the people to understand their rights, interests and duties; and that calmness of feeling to which the public mind, undisturbed by partizan efforts, will not fail to come:—and that deep conviction of the importance of moral purity, which shall turn the expectations of the people from party men and party measures, to the application of moral power, by the institutions of religion, and the interposition of the Holy Spirit."

COLONIZATION SOCIETY.

We have before us a Circular issued by the Managers of the American Colonization Society, containing a letter from Gerrit Smith, Esq, of Peterboro', N. Y., in which he makes to the Society the liberal donation of $100, and offers to increase it to $1000, to be paid in annual instalments, on condition that one hundred persons can be found who will do the same. The object of the Circular is to call the attention of the benevolent to this plan. Jasper Corning, Esq. of Charleston, S. C. has given his name as one of the hundred.

The last London Missionary Register says, "The American Colony at Liberia possesses, it must be acknowledged, very great advantages over every other on the Coast, for all the purposes of benevolence and piety."

The Rev. Dr. Blumhardt, Principal of the Basle Missionary Seminary, in a letter to the Managers of the Colonization Society, commends to their attention the missionaries lately sent to Liberia from Germany, in the following terms:

"These five single Missionaries, whom only the love of Christ urged to leave their country and relations, and to go to Africa, and who are ready to spend and to be spent, for the salvation of their Negro Brethren, enjoy our full confidence, and we beg leave to recommend them, with heart felt concern, to your Christian kindness and protection. We trust that you never shall have occasion to repent of any friendship and assistance you will be kind enough to lend to them; and all which Christian interest and zeal for the welfare of Africa, leads you to do for these humble messengers of Christ, is, you know, done for the holy cause of that gracious Lord, who has promised to reward abundantly, even the cup of cold water offered to one of his servants; and every mark of help and support shown to our beloved Missionaries, will be looked at with cordial thankfulness and gratitude, not only by our Committee, but also by the numerous friends in Switzerland and Germany, who are wishing well to our undertaking." VER. CHRON.

NEW-YORK LEGISLATURE.

The bill appropriating $10 000 to the minor heirs of the late Gov Clinton, hass passed both Houses, and become a law.

MORGAN.—Lieut. Gov. Pitcher, has recommended to the Legislature the appointment of a commissioner, with competent powers to investigate the case of William Morgan, supposed to have been murdered in 1826, to examine witnesses, enter complaints, bind over witnesses and parties to appear at court, to conduct criminal prosecutions, and to perform all other duties necessary to a fair and full investigation and determination of the alleged offences, respecting that affair. Mr Spencer from the committee to whom said recommendation was referred, reported a bill authorizing the acting Governor to appoint a competent person of the degree of Counsel in the Supreme Court, clothed with full powers to prosecute to conviction all persons implicated in said removal The act to remain in force until the first of May, 1829, and no longer.

JUSTIFIABLE HOMICIDE.

In the early part of the night of the 1st inst. a negro man, whose name we have not learnt, made an attempt to break into the house of Mrs M'Laughlin, a widow Lady, living near Massy's Cross Roads, in this county. Mrs. M'L. put a child out at a window, and sent it to a neighbor's house for assistance—a friend came and remained until a late hour, during which time the attempt was not renewed. Apprehending no further danger, he returned home. Soon after the negro again renewed his efforts to break into the house, when the child, as before, was depatched for assistance In the mean time the negro was making rapid ingress at Mrs M'L.'s chamber window, and she found it necessary to stand on the defensive, accordingly commenced operations with an axe-helve upon his head, and by the time her neighbor arrived she had despatched him—life was extinct, and she saved from robbery, violation, and perhaps death.—CHESTERTOWN, MD. TEL.

SOUTH AFRICA.

Mr Wright, in a letter written the last of August, says that the attack of the Bergenaars on Griqua-town had not been renewed. On their retreat, however, they had attacked an outpost and made prisoners of several families, who have not since been heard from. Eight families escaped and fled to the hills. "but," says Mr. W.," they were followed and attacked by a party of Corans (by order of the Bergenaars,) who took from them all their cattle, and stripped the women and children (who fell into their hands) of every article they had on, and left them to perish in the wilderness, from cold and hunger.—The men kept themselves out of the way, or otherwise it is doubtful whether they would have been spared. These eight families consisted of fifty souls. After a journey of sixteen days, through the wilderness, they all arrived at Griqua Town, on the 13th inst.—but in a most pitiable condition, almost famished to death. The present affliction of our people here is very great; they are actually in a state of starvation."

CONVERSION OF A BUDHIST PRIEST.

Mr. M'Kenny, in a letter dated Calcutta, April 21, 1827, furnishes a most remarkable account of the conversion of a learned Budhist priest, who has publicly renounced heathenism, in all its forms, and embraced the Christian faith. He had been fifteen years a priest, and furnished a very intelligent account of the steps which led him to renounce his idolatries. In the presence of a large congregation he thus spoke: "I lay aside my robes, and, as an humble learner of the right way, take my place among you; and the prayer of my heart to the God omnipotent is, that, as I rejoice in embracing this faith, all other heathens also may be brought to this knowledge through the Saviour."

LOND. MAG. for Feb.

SENECA MISSION.

The Rev. T. S. Harris, Superintendent of the Seneca Mission, writes as follows to the publisher of the Rochester Observer, under date of February 28th.

"You are already apprized that within the year past we enjoyed a little season of revival at the Seneca and Cataragus stations:—the fruits of which are precious and still remain. – – The church of Seneca has increased from fourteen to thirty native members. A church has been formed at Cataragus within the year, consisting of 19 adult native members, principally the fruits of this season of refreshing from the presence of God. A number more at both stations, of both sexes and of all ages, are all inquiring "what must we do to be saved?"

"One instance of enterprize I will here just name. The people at this station have recently resolved on erecting by private subscription among themselves a neat little chapel, to be finished the ensuing summer; which shall cost them when completed $1700. One Chief headed the subscription with $100 in cash. One thousand dollars in cash was pledged; the rest they agreed to pay partly in lumber from one of their saw-mills—partly in cash from a few individuals who are expected generously to assist them in Canandaigua and vicinity. The house is to be 50 feet by 40—well glazed, painted—with tower, dome, bell, &c. &c.

There is at present a very interesting state of feeling amongst the Alleganies, a branch of the Seneca family on the Alleghany river below Olean We have no station there. I have been in the habit of visiting them occasionally at their request. Four of their number were received into the church at Seneca on their own application, better than a year since. These have been very useful in drawing the attention of a number of their countrymen to the concerns of their souls, and have in fact been their only spiritual guides. About a week since, in company with a delegation from the church at Seneca, I paid them another visit and to our joy,—we found quite a number on their knees imploring the infinite Redeemer to enlighten their darkness and save their souls. About 30 appeared to be enquiring for Christ with tears. – – – Eight were baptized on Sabbath, who have for some time been considered pious, and will be received into full communion with the church in Seneca, in the spring, if they continue steadfast."

CHOCTAWS.

From a letter lately addressed to us (says the Cherokee Phœnix) by Col. David Folsom, one of the Principal Chiefs of our Choctaw brethren, we make the following extract:

"The Choctaw people are determined to hold on to their land. They have no disposition whatever to sell their Country, and move off to the West of the Mississippi. Civilization is rapidly taking place among them, and they are visibly improveing in their habits. Much industry is displayed among them, and considerable exertions are used to educate their sons and daughters. Some of the leading men feel much interested in the education of their people. But notwithstanding all this, there is a great deal of opposition among us."

"Blessed are the dead which die in the Lord."

DIED,

In Lexington, on Thursday morning last, after a lingering illness of about 9 months, Mrs. *MARIA WOODRUFF*, consort of Mr. Ezra Woodruff.

—— Yesterday morning, Mr *STEPHEN P NORTON*, elder in the M'Chord's Church of this town, of an illness of about 3 months duration.

PROPOSALS

For publishing a weekly paper to be called

The Literary Register.

IT is designed that the Register shall be devoted to the cause of Literature and Good Order. The Editorial department will be superintended by the Professors of the Miami University.

CONDITIONS.

THE LITERARY REGISTER will be published in the octavo form, one sheet weekly, so as to make two volumes yearly, of 416 pages each. The first number will appear on Monday, June 2nd, and the successive number on the same day of each week following.

The terms are two dollars a year if paid in advance: Two dollars and fifty cents, if paid within eight months after the commencement of the subscription: If not paid till after that period three dollars.

*** Any person who may advance twenty dollars, shall receive eleven copies of the Literary Register for one year.

Oxford, Ohio, March, 29th, 1828.

FROM THE PHILADELPHIAN.

Young Men likewise exhort to be sober minded.—Tit. 2. 2.

Is he sober minded who sports with the character and feelings of an amiable female? who trifles with matrimonial engagements? who racks and tortures the soul of an excellent lady by forsaking her after having repeatedly and solemnly promised to be, during life, her friend, her husband, her earthly all? It is a matter of just surprise that in this era of light there should be the counterfeit of a good reason for asking such a question with reference to members of the Church.—But surprising as it is, recently several young men even among-t those who were, or are on their way to the ministry of reconciliation, have been found to have entered into matrimonial engagements with ladies, and after a lapse of years have expressed a desire to break off all those engagements!!! Shall such an irrational and unscriptural practice increase? Shall it pass unnoticed? Shall the Church by taciturnity give it her approbation? Certainly it is full time that young men in general, and particularly those who desire to become Masters in Israel should know that matrimonial contracts are matters too serious, too sacred, & too solemn to be trifled with. Of all the various contracts which relate to the present world, and which are entered into by the human family, the marriage contract is the most solemn. Of necessary consequence, any other may rather be violated. And may be violated with less guilt. On this point, the luminous beams of divine truth like the converged rays of the great lamp of day, shine with peculiar splendor. Under the Old Testament dispensation, the man or the woman who occasioned a violation of the marriage contract, was stoned to death. The terms "betroth" and "espouse," are the scripture terms to designate the intention and determination of two persons to spend their days on earth in the conjugal relation. The manner of betrothing or espousing was sometimes by a written contract:—sometimes by a verbal engagement in the presence of witnesses: but more commonly the bridegroom gave the bride a piece of silver as a pledge of his fidelity. After this pre contract, the persons thus engaged were permitted to see each other frequently; a liberty which they had not before enjoyed. And a liberty which was not allowed to unmarried and unengaged Jews. The persons thus engaged were to consider themselves bound to each other as firmly as they ever would or could be. And no after-consideration, no sight, no thought of another whom either of them might prefer, no fault, no crime committed by one of the parties, excepting a violation of the seventh commandment, was to be a preventive of their actually coming together to live as husband and wife. Nothing was to be admitted as a sufficient reason to separate betrothed or espoused persons, that would not also be received as a sufficient reason for separating them who had been many years in the bonds of matrimony. In Deut. 22, 24, a betrothed virgin is called the WIFE of him who had betrothed her. And the Virgin Mary is called the WIFE of Joseph, and he is called her HUSBAND before they were *formally* married. Math. i. 19, 20. Have those young men known or thought of this, who after having been engaged, desire to break off their engagements. In the sight of heaven, persons are really and truly married from the moment when they solemnly promise to each other. The formal, ceremonious, or public declaration of marriage which is now practised, and which is not only proper but highly important in a civil view, was not observed in the early age of the world,—has been different in almost every succeeding age, and is now different among different denominations of professing Christians. The essence of marriage is the agreement between the parties themselves. And is this agreement entered into in the sight, in the name, and by the authority of God, and shall it be prostituted? Shall a man solemnly declare to a young lady a willingness to leave Father and Mother and cleave to her, and after a lapse of years, without any just cause, forsake her? Shall he be permitted to commit such a crime as this,—a crime little, if at all, less heinous than murder, and afterwards be viewed and treated as blameless!! Shall he be continued in the full communion of the Church, and be even licensed to preach the everlasting Gospel!!! It is earnestly hoped that such an "Ichabod" will never be marked on the face of the Church. But will any young man attempt to justify himself by saying that he cannot control his affections? And that he ought not to marry one whom he does not love. He ought not indeed to marry one whom he does not love; but the question is, has he actually in the sight of God, married her whom he did not love? Then he acted basely. And that he has actually married her, nothing more is necessary to prove than that he has been solemnly engaged. In this view of the case, the civil law of Europe and America, harmonizes with the word of God. Else why have courts and juries commanded the payment of hundreds or thousands of dollars to forsaken females? It never has been admitted as a just plea that affections have changed. Why? Because law, court, and jury, have submitted to the tenor of Divine truth on this principle: viz. That genuine conjugal love is not easily changed, that a change of health or of fortune will not change it; and that it will even conceal and forgive many real faults. Nor has it ever been admitted as a just plea that a man cannot control his affections. Why? Because with equal propriety he might attempt to justify or excuse himself in a case of gross intoxication, by saying that he could not control his appetite, or in a case of theft, that he could not control his covetous inclination, or in a case of murder itself, that he could not control his disposition to kill.

A Friend to sober minded Young Men.

JORDAN DIVIDED BEFORE THE ARK.

"Behold, the Ark of the Covenant of the Lord of all the earth passeth before thee unto Jordan."

"Jordan," says the sacred historian, "overfloweth all his banks, all the time of harvest." Accordingly, it was in full flood—impetuous and impassable—when the Israelites encamped before its "swellings." No bridge spanned its current, and the people had no boats to cross in.—They had, however, a divine promise that "within three days they should pass over this Jordan"—How, they were not told at the time. It is, therefore, probable that, during this interval, many anxious thoughts and feelings passed thro' their minds; for they were not informed that the river would be *divided*, as the Red Sea had been.—And, now, they no longer had "the fiery, cloudy pillar" to look to. It had led their way through the waves and the wilderness; but when Canaan was fully in view, it vanished for ever, like the star of Bethlehem when it had led the Magi to the manger of the Incarnation. It is not probable, therefore, that the people calculated upon the dividing of the waters again, when the standard was withdrawn which first made "the waters afraid." Its removal from the camp, at such a critical moment, would naturally induce such an idea that the miracle at the Red Sea was not to be renewed at Jordan: for the visible means being thus taken away, the probability was that the former measures would not be adopted. And as the people did not yet know the full virtue of the Ark of the Covenant, nor anticipate all the uses of it, it is impossible to say in what manner they expected to pass over Jordan. An extraordinary subsiding of the waters seems, however, the only thing they could have looked for, until the third day, when they were assured that the Lord would do "wonders" amongst them. Then, and not before, could they have had any distinct hope of a miracle. During the interval, therefore, between the general promise and this particular assurance, they must have cast many a trembling and impatient look at "the swellings of Jordan," while "the waves thereof roared and were troubled." And this trial of their faith & patience must have been aggravated by the near sight they had of Canaan. The land of promise was now before them in all its loveliness. The vines of Eshcol, the cedars of Lebanon, the palm trees of Carmel, and the roses of Sharon, were visible to the eye. The autumnal fragrance of fertile Palestine breathed across the waters.—There seemed to be only a *step* between the camp and sitting down under the vines and fig-trees; but it was "*in deep waters where there was no standing!*" How many must have said, as they saw the doves of Canaan darting from shore to shore, "O that I had the wings of a dove, that I might flee away and be at rest!" All must have been impatiently looking for the subsiding of the waters. But still Jordan overflowed all its banks: "deep called unto deep upon its channels, and "the mountains shook with the swelling thereof." And there was no Moses to stretch his rod over the waves, and no pillar or cloud of fire to lead the way!

But, "early in the morning" of the third day, the Ark of the Covenant, borne by the priests, began to move to the brink of Jordan. It was placed about "two hundred cubits" in advance of the camp, that the eyes of all Israel might see it They did see it—but only as usual: it gave no *token* of a miracle. Its cherubim of glory did not wave the rod of Moses or of Aaron. The Shechinah of the Divine presence did not shine out from its mercy seat. It assumed no new appearance, & showed no visible symbols of a present Deity,—But "*The waters saw thee, O God, the waters saw thee; they were afraid; Jordan was driven back!*" "The waters which came down from above, stood and rose upon an heap, very far from the city of Adam, that is beside Zaretan; and those that came toward the sea of the plain, even the salt sea, failed and were cut off." Well might David ask, "What ailed thee, O thou sea, that thou fleddest? Thou Jordan, that thou wast driven back?" The answer is, "*Behold the Ark of the Covenant of the Lord of all the earth passeth into Jordan.*" Then all Israel passed over on dry ground.

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long and often employed as an emblem of that special support which God has promised to vouchsafe unto his people at death. Accordingly, "the swellings of Jordon" are become a familiar image of death.—And there is a scriptural propriety, as well as poetic boldness, in the image; for as Jordan divided Canaan from the wilderness, so death flows between this world and that heaven—of which Canaan was both the type and pledge.

"Death, like a narrow sea divides
This heavenly land from ours."

And death is felt to be a dark and stormy river—at the sight and sound of which the heart naturally trembles. The fear of death is instinctive in the human mind. Even the ancient Romans, notwithstanding all their natural bravery and acquired hardihood, betrayed it, by trying to hide it under the refinements of language. They would not say of a friend, that he was *dead*, but that he *had lived*. Hence their common expression, "*Decessit e vita.*" "Euthanasia! Euthanasia!" was the piercing cry of Augustus Cæsar.—The wish for a happy death burst through all forms of imperial dignity. And even now, in Morocco, no one dare inform the Emperor that a friend or an officer is dead; but must paraphrase the fact, by saying, "he has fulfilled his destiny." Dr. Johnson, it is well known, could not bear the subject of death to be introduced in his presence. Boswell offended him even by asking if it was not possible to fortify the mind against the fear of death. Sir Thomas More and Sir Walter Raleigh affected, indeed, to jest on the scaffold; but their frequent attempts to escape death betrayed their real feelings. The greatest physician of the age says, that a brave general, who had often "faced the cannon's mouth," dropped down overwhelmed, when informed that his disease was fatal.—*Spirit and Manners of the Age.*

From Zion's Herald.

O! the dark days of vanity! while here,
How tasteless! and how terrrible when gone:
Gone! they ne'er go; when past they haunt us still;
The spirit walks of every day deceased;
And smiles an angel, or a fury frowns.
DR. YOUNG.

The preceding lines, it is presumed, have an allusion to those characters who take pleasure in the vain and sinful amusements of the age. The pleasure taker, after embracing, as he supposes, all the objects of his wishes, he declares them to be tasteless and insipid.—He derives no gratification from them; to every pleasure is attached a sting that counterbalances the enjoyment. But it does not end here. Those sinful indulgences (I must call them sinful, for were they not so they would not prey upon the mind and render it unhappy) harrow up the soul; the recollection of which, like a faithful monitor, displays before them in lively colors, the crimes, from which they cannot hide themselves. Those who come under this censure are truly miserable; destitute of any rational enjoyment. It is best for those persons who have continued for a time in this forbidden path, this road of thorns and briers, to retrace their steps, and verge to the good old way, which Wisdom has laid out and strewed with roses—nay, the "rose without a thorn." To those who travel in this "highway"—the way of holiness, the spirit of their departed days "smiles an angel"—the retrospection will be sweet, and the enjoyment will be of the purest kind—heavenly—placid—serene. The reflections of the good man are consoling; they yield him that peace & joy of which the world cannot dispossess him. It is his treasure. The miser, with all his bags of gold, is a stranger to the riches the good man has in his possession. He may not have so many of the luxuries of life; but he has a pearl worth more than the riches of both the Indies—peace in his own bosom—peace with his God. To this the man of gilded dust is a stranger. He seeks happiness in filling his coffers, but finds it only a phantom. His riches he cannot enjoy; they are a moth and canker to him; they corrode and destroy his peace, and deprive him of those blessings of which he might have partaken, had he made a good use of them.

It is recommended to all who wish for happiness, to seek it in the way pointed out by Infinite Wisdom.—The fear of the Lord is the beginning of wisdom; and to depart from evil, is understanding. If we would have the smiles of Heaven, we must act in obedience to God's commands, and live up to those rules he has given us by which to govern our lives. This, by the dispensation of his Spirit, which he has given to all, to profit thereby, will enable us, at the close of life, to look with pleasure into the tomb,—not as the grave of our enjoyment, but as the portal to everlasting pleasures. A. T.

On the day of his death, in his 80th year, Elliot, "the apostle to the Indians," was found teaching an Indian child his alphabet by his bedside, and thanked God, that though he was unable to preach, he had strength to teach that little child his alphabet.

LADIES' BEST QUALITIES.

Ladies should be fully sensible that no beauty has any lasting and permanent charms, but the inward one of the mind. And that gracefulness of manners is far more engaging than beauty of person. They should consider, that intelligence, meekness, modesty and sensibility are true and lasting charms. That, contentment, industry and economy are amiable and useful qualities. That virtue is an invaluable treasure, the universal charm, and should not be parted with upon any consideration. And that *Piety*, sweet celestial visitant, is at once, a most useful, charming and happifying ornament.

They who have these, are qualified, as they ought to be, for usefulness in society & the domestic circle, for the management of families, for the education of children, for pure and lasting affection for their husbands, and for submitting cheerfully to a prudent mode of living. Such females are admired, respected and beloved, because they are truly amiable and lovely, and contribute so much to utility and felicity. They are no revealers of secrets, tattlers or slanderers; but are true to their trust, say nothing but what is proper to be said, and speak well of the absent.

In a word, they are industrious, economical, sincere, cheerful, discreet, modest, virtuous, and *pious*.—

ANECDOTE OF THE REV. WM. PRIESTLY.

The London Evangelical Magazine for December contains a brief Memoir of this gentleman. It appears that his parents were pious, his father a minister in Dublin, and both of them much engaged in prayer for their children's conversion. When quite a youth, this son William was the subject of deep convictions of sin.

"One morning, when under great distress of mind, he rose very early, and went to unburden his mind to a young friend, expecting to return before any one knew. His father, thinking he lay longer in bed than usual, went to call him up; but not finding him in his room, nor in the house, became, together with his mother, excessively alarmed; and search was made for him in the back premises of the house, which were very extensive, but without success. It was a thing so unusual for him to absent himself without first acquainting his parents where he was going, that they were quite in any agony, not knowing what Satan and distress of mind might lead him to. His father went to his young friend's to inquire, where, to his great joy, he found them both together at prayer. Oh! with what different feelings did he return to inform his dear mother! Who can describe their joy at family prayer that morning? It was like "the oil of joy for mourning, and the garment of praise for the spirit of heaviness." "

DEATH OF A SABBATH SCHOOL SCHOLAR

William Gordon, aged 12 years, had resided in Rochester during the last 5 years, and been during the whole time a constant and attentive member of the Sabbath School connected with the first Presbyterian Church. He attended school as usual Sabbath before last, and had his lesson committed for the last Sabbath. Instead of reciting it to his earthly Teacher, we trust he was employed in singing the song of redeeming love in heaven; which was the essence of the doctrine contained in his last lesson.

On Friday preceding being employed in the Cotton Factory, he was caught by the machinery and carried with it until his arm was several times broken and nearly drawn from his body, and was otherwise dreadfully mangled. After suffering excruciating pain until early next morning, his willing spirit took its leave of its poor mangled tenement. In his last moments he was in the full possession of his reason, and plainly stated his belief in the sufficiency of Christ's atoning blood for his salvation; and although able to say but little, appeared conscious of the necessity and importance of prayer, of which it was ascertained he had been in the daily habit for a considerable time. Reader, are your sympathies excited? Weep rather for yourselves than for this child, or that exemplary mother who has repeatedly met similar bereavements in a manner which bespeaks her confidence in the wisdom and goodness of her heavenly father.

Sabbath School Scholar, do you always reflect when going from school that before *another* Sabbath you may be in eternity!—*Rock. Obs.*

GOSPEL HUMILITY.

Would you be truly *great?* Humility is the true greatness of man, as self exaltation is his deepest disgrace. It is the greatness of patriarchs, prophets, apostles, and martyrs; allying the child of sinfulness and dust to the ransomed of the Lord in a brighter world; attaching his interests to the honours and kingdom of the great Redeemer; opening to his weeping, ardent eye the way of access to God the Father.—What spectacle so grand, as that of the lowly penitent summoning to his succor eternal strength, and cheered with beams from the Sun of Righteousness, triumphing over all the powers of darkness?

Poetry.

For the Western Luminary.

In the morning of life, when wild fancy portrays,
In such colors as charm and deceive us,
All the pleasures of life, and a long list of days,
With no evil, no sorrow to grieve us;

We too eagerly grasp at the phantoms she shows,
Seem to taste for a moment her pleasure,
And too fondly we hope that felicity grows
All the length of the road we shall measure.

We advance, but alas! disappointments ensue,
The fair visions of fancy evade us;
And not finding the bliss that we seem'd to pursue,
Heavy sorrows too often invade us.

It is thus we shall find that distress and despair
Through the whole course of life shall attend us,
Unless in our sorrows we cast all our care
On the Saviour, who sure can defend us.

He can wipe every tear from our eyes when distress'd,
And administer sweet consolation,
And appoint us a portion at last with the bless'd,
To partake of eternal salvation.

J. M. M.

PASTORAL ADVICE.

The following is an extract of a letter written by the late Rev. Herbert Mends, of Plymouth, Eng to a Member of his Church who was called to reside in London, and who solicited his Advice.

"I have often lamented that Providence has cast your lot at such a distance from me, but our Father knows what is best. It rather surprised me, and awakened a feeling of regret, to find by your letter, that you had not joined any church: your soul must have suffered from want of such communion with the saints: it is by no means conducive to our growth in grace, and stability in the faith, to wander from temple to temple. Too great a variety is dangerous; it tends to unsettle the mind, and tempts us to put up with the *religion of the passions*, instead of that of the heart. It is on this ground that I confess I should not recommend to you those societies, where such a round of preachers is encouraged. Reason and experience convince the well informed Christian, that where there is a *succession* of preachers, there is the *least variety* of SUBJECTS! The variety consists almost wholly of *persons* and *voices;* for travelling ministers cannot study closely, and are obliged to take the most *prominent* features of the Gospel scheme of salvation; and thus these same subjects are reiterated, although by different men. Think, my friend, of this, and I believe you will find the remarks verified by facts. I very much disapprove of the present mode of ministers leaving their own flocks so frequently, and for so long a period, to the care of—something—they know not who: it greatly injures the minds of young ministers, whose inexperienced years are too favourable to the voice of flattery, and who, I fear, thus travel to catch the applause of an indiscreet multitude; and who are as ready to shout hosanna to his successor, the following six weeks? What would the world think of a FATHER, who should so often leave his family to the care of—*whom he could get*—who should daily sit at the head of his table, and *preside in his family.*

"By these remarks, you will be ready to guess that I should rather wish you to form your most serious engagements with a church under a steady and judicious pastor, who *takes heed* to his flock."—*London Evangelical Magazine.*

From the Philadelphian.

A SKETCH FROM LIFE.

"A very fine sermon indeed," said my friend, as we left the church, "a *very excellent* preacher!" I sighed, but I made no reply; yet I thought, as I walked along, were I to write aught on that preacher, it would be, Ichabod! Ichabod! The glory is departed! The glory is departed!

When *I* first knew Lucretius, he was a young man full of faith and zeal. He had been the privileged witness and I trust participant, of some of these mighty effusions of the spirit with which the great head of the church, has been pleased to favor this happy land. He had caught the hallowed fire; and flaming with love to dying men, he came forth beseeching them in Christ's stead to be reconciled to God. Then when he rose to preach, it seemed to be in the full view of the Judgment—in the full view of the worth of the immortal soul: his eye seemed to pierce through the dim vista, far, far into the ages of eternity, and to follow the deathless spirit, as it passed along in its endless progression from glory to glory, or as withering under the weight of its guilt, it sunk deeper and deeper, in wretchedness, pollution and shame. *Then* he *laboured—then* he poured forth all the energies of his soul, if haply he might be instrumental in leading one sinner to flee from the wrath to come.

Then he cared not to turn his periods so finely—*then* he sought not to please the fastidious ear with the graces of finished composition, or seize on the admiration, and dazzle the mind of the tasteful hearer, by fanciful sketches, and brilliant flights—Ah no; he stood forth as a watchman on Zion's walls; he gave the trumpet a certain sound; he lifted up his voice to warn men of their danger, and impending doom:—he reasoned of judgment—and the limbs trembled, and the cheek grew pale, and the lip quivered as he spoke:—he told of mercy, and the stubborn will bowed, and the hard heart melted, under its heavenly influence:—the man was in *earnest*; he *felt*—and the people felt.

But *now*—how are the mighty fallen! Lucretius is a settled pastor—a *settled* pastor. He ministers to a refined and polished people;—a people who are judges of *style*; who know how to admire *fine preaching*; and he pleases them. He has now a character to establish as a *preacher*: he is a young man, and must form his style: he must therefore take great pains in the composition of his sermons; he must not weary them with the repetition of the same ideas; he must present a due variety; his subject must be well chosen and skilfully handled; his figures must be striking and well sustained; he must not wound the nicest ear, or disgust the most fanciful hearer—and thus to gain their approbation, he has sacrificed fidelity to their souls.

And are these pleased people growing in faith and holiness? Are they roused to noble deeds of christian enterprise? Are these wooed sinners, won? Have those revivals which it was hoped under his ministration, would have swelled the number of the followers of Jesus, taken place? Go feel the pulse of his Church, how faintly it beats! Consult their records—count the names of those who have subscribed with their hands unto the Lord—they *may be counted*. Ah me! Is not the spirit grieved? Hear Lucretius preach. How beautiful is his language! how smoothly it flows! how rich! how thrilling his tones! His subject demands earnestness, deep solemnity—and he would seem earnest—he would be thought solemn—but what an empty show it is? "As the lovely song of one that hath a pleasant voice, and can play well on an instrument." He prays. How well ordered and regular are his petitions! But where is the wrestling spirit? where is the agony of desire for the salvation of sinners? All, all gone! A frost is on his soul—there is no life—no heart—no feeling there.

Lucretius knows it; he feels it; and he would fain conceal it from himself and from the world; but in vain; the discerning mind can easily penetrate this shallow surface work, and detect the utter heartlessness of these artificial performances.

And is there but *one* Lucretius? Methinks if some consciences would speak it would be thus: "I too am a Lucretius. To please my people, to gain their applause, to maintain my standing, I too have sacrificed truth, and principle, and conscience; until I have grieved the spirit away, and my soul is left like the barren heath, where no rain comes. When I would, I cannot feel. I preach and pray, but my very spirit seems benumbed, bound by a spell I cannot break." Sad case! Is not this the fulfilment of that word, "the backslider in heart shall be filled with *his own ways*." May the Shepherd of Israel bring back these wanderers, though it be through the fire, and the flood: may he raise them from whence they have fallen, and restore unto them the joys of his salvation, and uphold them by his free spirit, and may transgressors again by them be taught his ways, and sinners be converted unto him. ISHA.

EDUCATION.

"Degraded and degrading pauperism will vanish—with crime—under the genial influence of virtue in union with science. Every man, however humble his lot, will be able to command and enjoy an intellectual feast, at every moment; and even while busily employed in his daily labors for a subsistence, the great world of mind and matter—the grand volume of nature, in all her varied bounty and loveliness, is ever present to his view and admiration.

"Let knowledge be as free as the air which we breathe—let it illumine the cottage as well as the palace—let it adorn, elevate, and dignify every human being—must be the language and the wish of every enlightened philanthropist.

"The *American system* is now on trial before the world. It remains to be seen, whether twelve millions of people—or fifty millions—and we shall soon be fifty millions, can exercise the rights and powers of sovereignty, can govern themselves, live in peace and safety, liberty and equality. And if so, to solve the problem of universal freedom and self-government. For the American system will, if successful, become the system of the world.—*Dr. Lindsley.*